

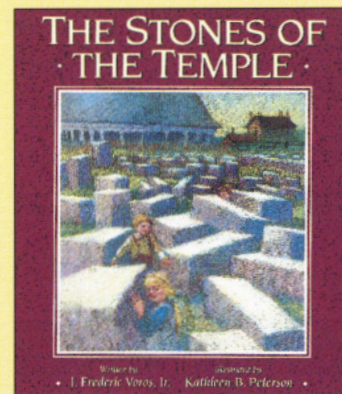
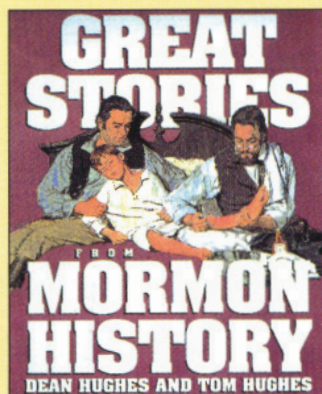
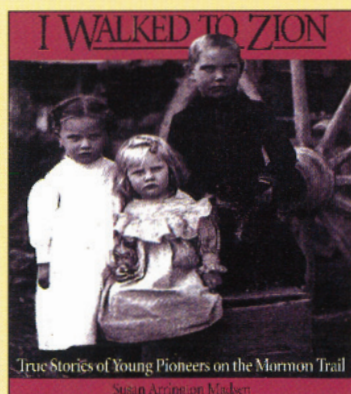
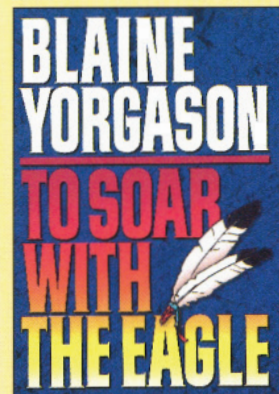
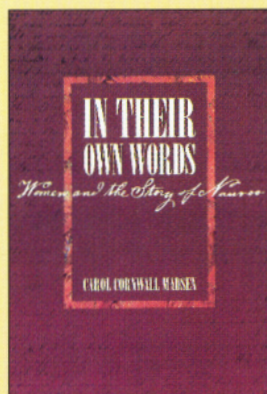
PIONEER

JULY/AUGUST 1994 • PUBLISHED BY THE SONS OF UTAH PIONEERS



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PIONEER

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C O N T E N T S

F E A T U R E S



page 8



page 5

5. Here's Brother Brigham!
Richard P. Christensen

8. To Zion
Dr. Leonard J. Arrington

12. Mother Young
Karen Boren

16. Scouting the Valley
Kellene Ricks Adams

20. Joe Cannon
Wendell J. Ashton



page 12

D E P A R T M E N T S

2. Briefly Noted
3. The President's Message
Angus Belliston
25. Chapter News
30. Pioneer Values
Joseph Walker
31. From The Editor's Mailbag
Dr. Stephen L. Alley
32. Deseret Views



page 20

About The Cover: "Brigham Young" by Enoch Wood Perry

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Come to the Ball!

If there's one thing Brigham Young and the Utah pioneers enjoyed more than a good dance it was . . .

Come to think of it, there wasn't anything they enjoyed more than kicking up their heels in joyous celebration of life and liberty in their valley home. So it is appropriate that the dedication of a beautiful, heroic-sized statue of "Brother Brigham" be observed with Brigham's Ball in the Utah State Capitol rotunda.

The Ball, which is open to the public, will be hosted by the national presidents of the Sons of Utah Pioneers and the Daughters of Utah Pioneers and their spouses, together with Utah Gov. and Mrs. Michael O. Leavitt.

The Ball will be held Friday, July 29, from 8-11 p.m. Tickets are \$18.47 (get it?) per couple and \$9.25 for singles. They must be purchased in advance at the SUP National Office, 3301 E. 2920 South, Salt Lake City, Utah 84109-4260. It should be noted that tickets will not be available at the door.

ATTENTION, DUP MEMBERS: Some members of the Daughters of Utah Pioneers have wondered why they are receiving free copies of this magazine. The answer is really quite simple: the purpose of the SUP in publishing Pioneer is to share the story of our noble pioneer forebears with as many people as possible and to promote the ideals for which they stood. Who better to share this

with than the DUP, who have the same goals and objectives? So we made arrangements with the national DUP officers to provide each DUP member with a free copy of each issue for a period of time, with our compliments.

We hope you enjoy it! (Oh, and we also hope that if you do enjoy it, you'll want to share it with a friend.)

MEN WANTED: Which reminds us, DUP members, your husband is needed!

In SUP, that is.

If your husband isn't already a member of the Sons of Utah Pioneers, why not help him join? That will give you something wonderful to share. New SUP members can either affiliate with a nearby chapter, sign up as a member-at-large with no specific chapter affiliation or help organize a new chapter wherever you live. Annual dues are just \$20, which includes a subscription to *Pioneer* magazine (use the handy tear-out membership application in this issue). There is no ancestral requirement for membership. All you need is a healthy interest in Utah's pioneering past and a desire to be associated with like-minded individuals. We look forward to being associated with your husband — and with you. Together we'll help keep the Legacy alive!

For SUP membership information please call the SUP National Office at (801) 484-4441.

COMMEMORATING THE MARTYRDOM: June 27, 1994 marked a sad event in pioneering history: the 150th anniversary of the martyrdom of Joseph Smith, first president of The Church of Jesus Christ of Latter-day Saints, and his brother, Hyrum, in jail at Carthage, Ill. In commemoration, SUP is offering to members and *Pioneer* subscribers a beautiful, pure silver medallion noting the event. This medal is the fourth in a series of similar coins depicting epic events in Utah's pioneer history. At the end of the year the die will be destroyed, thus assuring the value of the coins as collector's items.

Medallions may be ordered by writing the SUP National Office, 3301 E. 2920 South, Salt Lake City, Utah 84109-4260. Please enclose an \$18 donation for each coin ordered. ▼

CALENDAR OF EVENTS

July 25: Days of '47 Parade; unveiling of Brigham Young Statue at Utah State Capitol.

July 29: Brigham's Ball, Utah State Capitol rotunda.

July 30: Ceremony naming Melissa Coray Peak near Carson Pass, Nevada.

August 9-14: Oregon-California Trails Association National Convention, Salt Lake City.

October: Early Pioneers of the Mormon Colonies, Salt Lake City.

October 6-8: SUP National Encampment, St. George, Utah.



Tomorrow's Pioneers Today

From its earliest days the Sons of Utah Pioneers has attempted to honor the early pioneers who gave everything for their cause, for their kingdom in the desert, for the future of their posterity. These were the pioneers of our past; we are their beneficiaries.

spring by local SUP chapters to high school seniors and college freshmen of outstanding character. These young people have all demonstrated the personal qualities that will make them true pioneers of tomorrow. Many have already overcome adversity

odds.

Han Thi Pham faced a hopeless future in a family of 10 in war-ravaged Viet Nam. Her parents wanted something better for their oldest daughter, so they helped her board a small fishing boat packed with 52 other refugees — all strangers. Several frightening weeks later she found herself on a mercy flight to America, where she found refuge in a loving foster home in Salt Lake City. She has learned to read and write three languages and achieved a 4.0 grade point average as a spunky, never-give-up teen far from those she loves.

Jaime Wilson's parents discovered he was profoundly deaf at age 2. He was also blind in one eye. But these disabilities didn't thwart him. With lots of parental support he grew into a happy teenager and made the Pleasant Grove High School baseball team as a sophomore. Says Jaime: "Life isn't always fair, but if we balance everything, things should work out."

Stephanie Barney has

suffered with cystic fibrosis, arthritis, diabetes and other ailments. But she keeps a sweet and happy disposition on the outside and a fierce, competitive spirit inside. Heavy medication keeps her healthy enough to compete on her high school swimming team. At the end of a recent race she passed out from fatigue and was unconscious for 20 minutes. But she awoke with determination for the next race. She looks forward to one day being the mother of a large family.

We salute Arianne, Han, Jaime, Stephanie and the other pioneers of tomorrow honored by local SUP chapters. These are young people who are not on drugs, not in trouble with the law and not falling prey to destructive lifestyles. SUP is proud to pay tribute to these teenagers who, like their pioneering predecessors, are doing their very best, standing for the right things, overcoming challenges and preparing to become Tomorrow's Pioneers! ▼

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TEENAGERS WHO ARE DOING THEIR VERY BEST, STANDING FOR

THE RIGHT THINGS, OVERCOMING CHALLENGES AND PREPAR-

ING TO BECOME TOMORROW'S PIONEERS!

We have also honored modern pioneers — those who are blazing trails in today's wildernesses. They're all around us — people with spirit, with faith and courage and with determination to succeed.

And now the SUP begins a new tradition with a new group of important pioneers who merit our attention: Tomorrow's Pioneers.

That title has a great ring to it, and a great message hidden within it. More than 20 \$1,000 college scholarships were awarded this

in their own lives. Their stories are inspiring. For example:

Arianne Lindstrom suffered massive injuries in an auto-pedestrian accident that left her brain-damaged and helpless. She awoke from a three-month coma to face years of agonizing therapy. But today she is a Sterling Scholar at Payson High School, active in speech, drama and a drug-free advocacy group. Her halting speech attests to her successful struggle to achieve in the face of great

PIONEER MAGAZINE MISSION STATEMENT

The National Society of the Sons of Utah Pioneers honors early pioneers for their faith in God, devotion to family, loyalty to church and country, hard work, service to others, courage in adversity, personal integrity and unyielding determination.

The Society also honors modern-day pioneers, both young and older, who exemplify these same ideals. We aim to demonstrate and teach these qualities to youth and all others whom we can influence. We hope to keep alive the ideals of true manhood and womanhood that cause ordinary people to achieve nobly.

Pioneer magazine supports the mission of the Society. It will publish the story of the Utah pioneers with high standards of professional skill and historical accuracy in an attractive and popular format. Its editorial theme is that the achievements of the Utah pioneers resulted from their faith in the gospel of Jesus Christ.



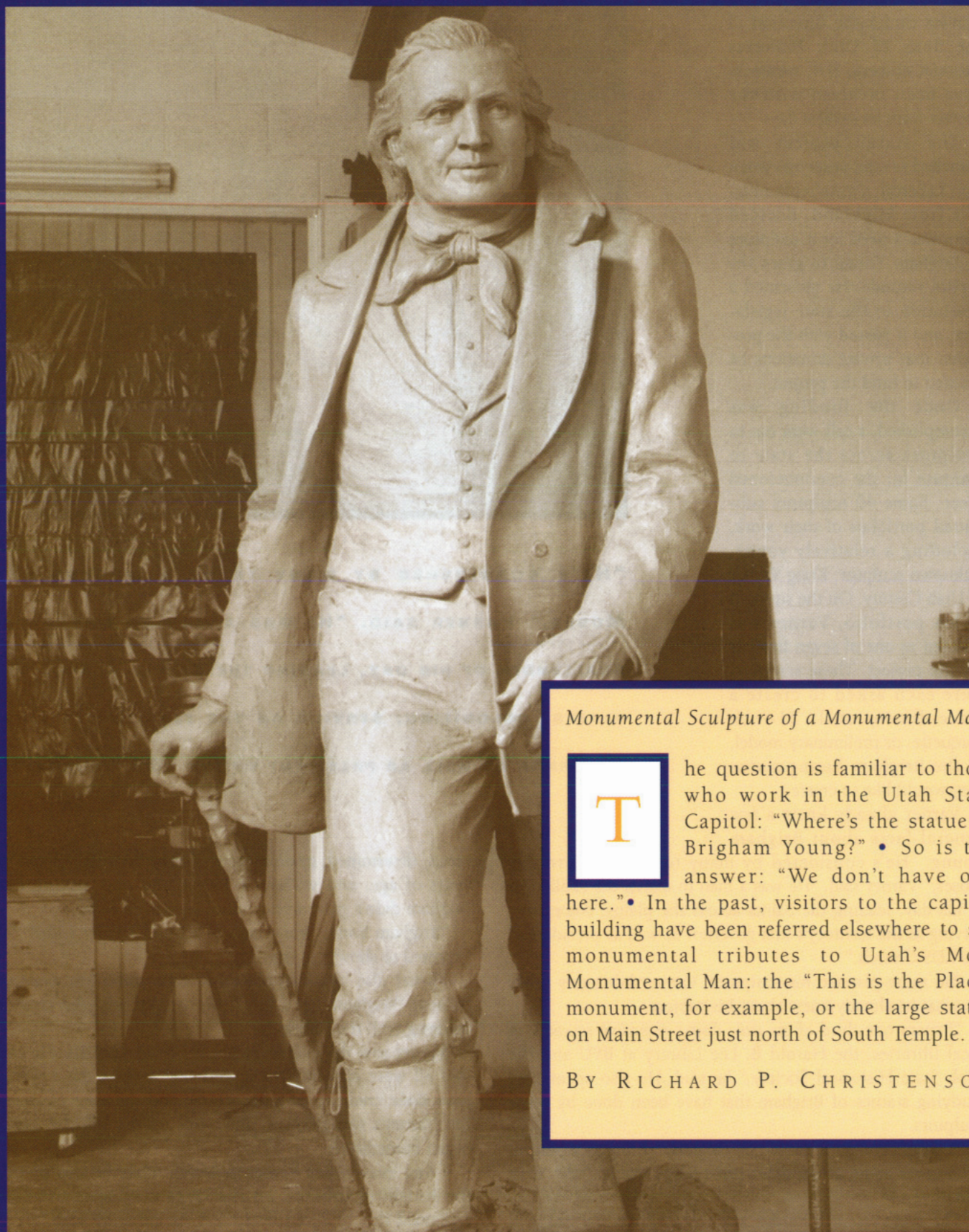
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We salute Geneva's 2,600 red, white and steel blue employees.



HERE'S BROTHER BRIGHAM!



Monumental Sculpture of a Monumental Man

The question is familiar to those who work in the Utah State Capitol: "Where's the statue of Brigham Young?" • So is the answer: "We don't have one here." • In the past, visitors to the capitol building have been referred elsewhere to see monumental tributes to Utah's Most Monumental Man: the "This is the Place" monument, for example, or the large statue on Main Street just north of South Temple.

BY RICHARD P. CHRISTENSON

Soon that will change. A new, heroic-sized sculpture of a young, dynamic Brigham Young will be dedicated July 25 in the capitol rotunda during ceremonies under the direction of the Sons of Utah Pioneers national officers. SUP members have been involved with the project from its earliest days.

The statue project was launched several years ago when Don LeBaron, a state representative from Highland, decided there was a need for a sculpture of Brigham Young to grace the capitol rotunda. He presented a resolution to the state legislature, and it passed with the provision that private donations be secured to fund the project.

Once the funding was accomplished, a call went out to sculptors across the state to compete for the commissioned piece. Some 40 sculptors submitted portfolios of their work, including a relatively young, unknown sculptor: Craig Varner of Utah County. On the strength of his portfolio, Varner was selected as one of seven finalists for the project. These sculptors were each asked to create a three-dimensional, 21-inch maquette, or preliminary model, of the Brigham Young statue they would like to create.

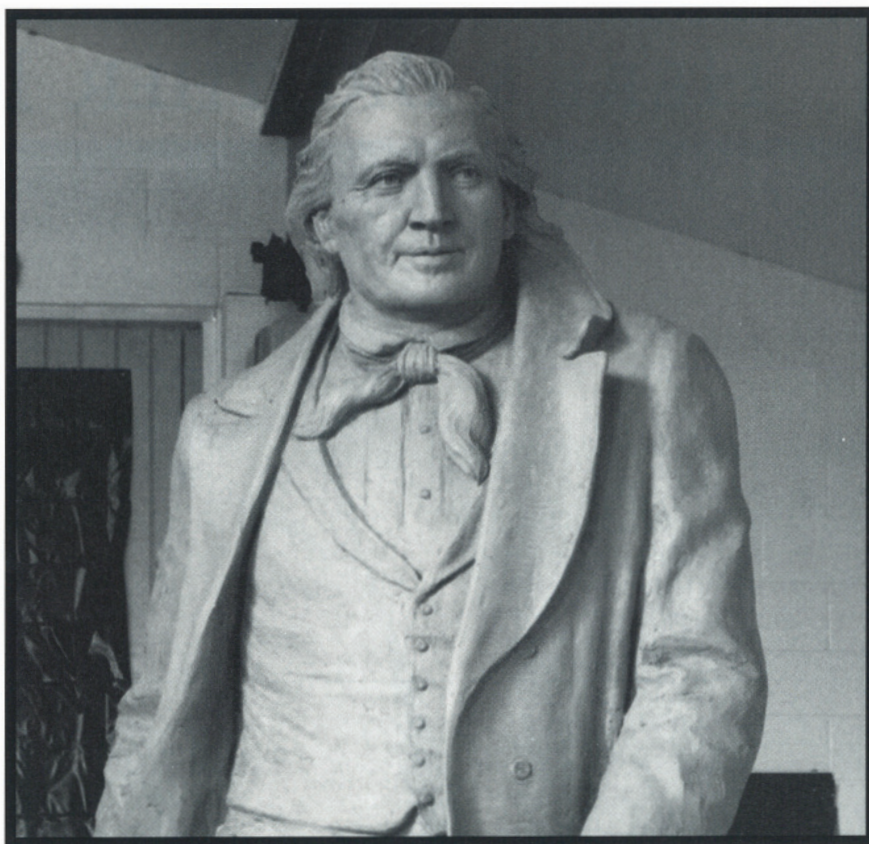
Varner already knew a few general facts about Brigham Young. "He's considered by many to be a modern-day Moses," Varner said. "He was a man to match the challenges of his day, leading the Saints across the plains, colonizing, serving as the territory's first governor as well as president of the LDS Church."

But as he planned his sculpture, Varner didn't rely solely on what he already knew about his subject.

"I spent one-third of my time doing extensive research in local libraries, the Harold B. Lee Library at BYU and the Utah State Historical Society," he said. He also spent time studying statues of Brigham that have been done by other sculptors.

"I wanted to get a handle on Brigham Young as a person, to discover some of the other traits he possessed," the artist said.

The more research he did, the clearer his visual image of Brigham Young became. "I decided to portray him as a vig-



"HE'S CONSIDERED BY MANY TO BE A MODERN-DAY MOSES," VARNER SAID. "HE WAS A MAN TO MATCH THE CHALLENGES OF HIS DAY, LEADING THE SAINTS ACROSS THE PLAINS, COLONIZING, SERVING AS THE TERRITORY'S FIRST GOVERNOR AS WELL AS PRESIDENT OF THE LDS CHURCH."

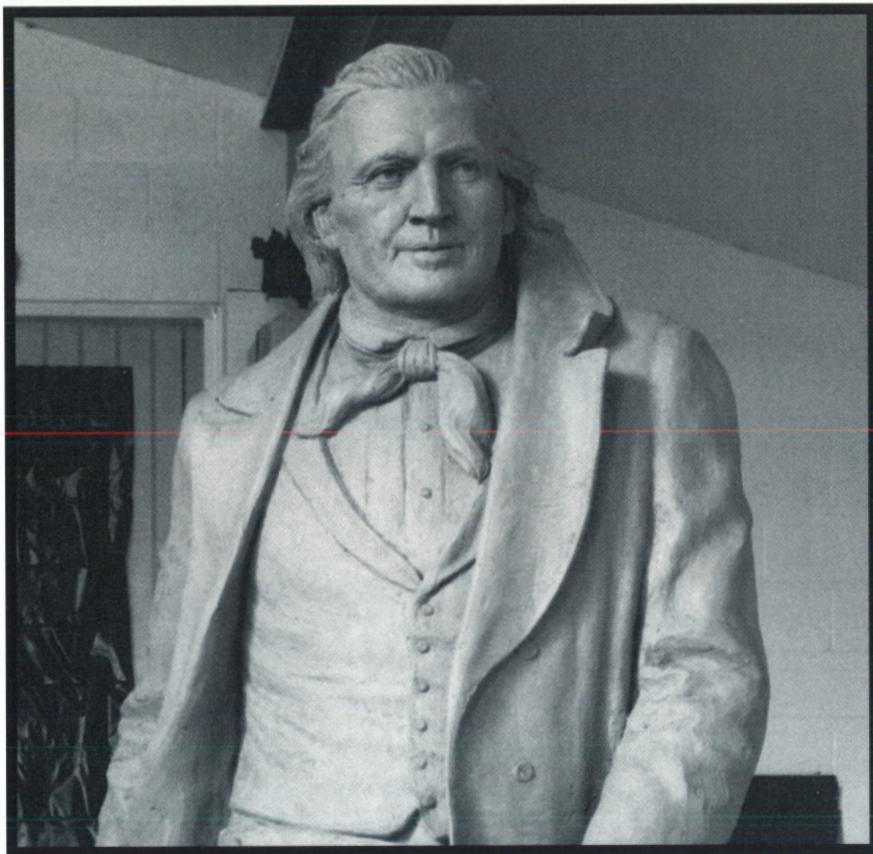
orous, determined, resolute frontiersman between 45 and 50 years of age, and without a beard," he said, noting that Brigham didn't grow a beard until he was 59 or 60.

"Brigham Young was a man of action," Varner added, "so I wanted to show him moving."

Varner also chose to place his statue on a low pedestal because "Brigham was a hands-on person, one who enjoyed working with the people."

Varner saw the entries by the other six finalists. He said that all were superbly done, and "any one of them would have done credit to Brigham Young and the state of Utah." But Varner's was selected, and work on the full-size statue began immediately.

I first interviewed Varner in March while he was putting the finishing touches on the large clay sculpture. He explained that he had constructed the armature with heavy-duty steel and then added about 1,500 pounds of clay to



THE COMMITTEE ... DECIDED TO SEE HOW A CONTEMPORARY SCULPTOR WOULD HANDLE THE CHALLENGE, HOPEFULLY COMING UP WITH A SENSITIVE, PERCEPTIVE REPRESENTATION OF THE MAN WHO MATCHED THESE MOUNTAINS. VARNER'S BRIGHAM DOES JUST THAT...

sculpt the figure and the base.

From a distance, the sculpture's surface appears smooth. Up close, however, it's covered with texture.

"I like to keep a lively texture," Varner explained. "It's a natural part of my work, helping to activate the sculpture as well as suggest movement."

My next encounter with Varner took place about two months later. I met him at the foundry where his monumental Brigham Young sculpture is being cast in bronze. As he showed me around the facility, I searched for the sculpture. He took me in a room and pointed to a pile of 30 silicone molds on the foundry floor.

"Well," he said, "there it is."

As I stared in disbelief, Varner explained that silicone mold is an essential step in the process. The larger the sculpture, the more molds are required.

One of the foundry workers was busily touching up one

of the wax sections. After the molds are made, they are taken into a room where they are dipped into a slurry and covered with three coats of find sand, then four-to-five layers of course sand. After they are dry they are placed in ovens to allow the wax to melt and run out. Bronze is then poured into the cavities previously occupied by the wax. The bronze sections will be put together like a giant jig-saw puzzle, and then welded together. When completed, the bronze sculpture will weigh more than 1,000 pounds.

In addition to the 21-inch maquette and the monumental statue, Varner has also sculpted a 32-inch statue of Brigham Young. Only seven copies of the 32-inch Brigham will be made, to be given to each of the major donors to the project.

Varner received his bachelor of fine arts degree in sculpture from — appropriately — Brigham Young University. His mentor was Franz Johansen. While in school, he worked at the same Lehi foundry where his Brigham Young statue is being cast. After graduation, he continued to work there full-time, often helping top Utah sculptors turn their wax or clay creations into bronze masterpieces. The experience proved invaluable.

About three years ago Varner left the foundry to launch a full-time sculpting career. His works are featured at F. Weixler Gallery, Framework Gallery in Orem and Park City's Repartee Gallery.

The committee in charge of obtaining a statue of Brigham Young for the Utah State Capitol could have settled for a copy of one of the existing statues. Fortuitously, they decided to see how a contemporary sculptor would handle the challenge, hopefully coming up with a sensitive, perceptive representation of the man who matched these mountains. Varner's Brigham does just that, providing a vibrant, dynamic view of a vibrant, dynamic man..

And answering an oft-repeated question at the state capitol positively. For a change. ▼

(Richard P. Christenson is an arts writer for *The Deseret News*.)



T O Z I O N

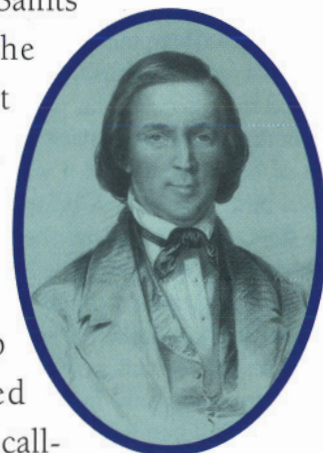
BY DR. LEONARD J. ARRINGTON



Brother Brigham's Last Pioneer Trek



On July 24, 1847, Brigham Young entered the Salt Lake Valley for the first time. For the next month he was busy planning the city, organizing the settlers and overseeing the construction of the Old Fort — all while he was recovering from a bout of Colorado tick fever. Then, on August 26, he was off again, returning on November 1 to the main body of The Church of Jesus Christ of Latter-day Saints at Winter Quarters to prepare for the next step: the gathering of the Saints from all around the world to the Great Basin. • With such a goal in mind, Brigham issued a lengthy epistle to the general membership of the church, dated December 23, 1847, calling upon Latter-day Saints throughout the world to “gather yourselves together speedily, near to this place [Winter Quarters] . . . and, if possible, be ready to start from hence by the first of May next, or as soon as grass is sufficiently grown, and go to the Great Salt Lake City . . . To the Saints in England, Scotland, Ireland, Wales and adjacent islands and countries, we say, emigrate as speedily as possible to this vicinity.”¹



By May of 1848, nearly 2,000 Saints were ready to make the journey under Brigham's direction. Thomas Bullock, who had kept a detailed journal of the 1847 trek, again accepted responsibility for chronicling the day-to-day events of the 1848 "camp." He noted that Brigham's 1848 division included 397 wagons, 1,229 souls, 74 horses, 1,275 oxen, 699 cows, 184 loose cattle, 411 sheep, 141 pigs, 605 chickens, 37 cats, 82 dogs, three goats, 10 geese, two beehives, eight doves and a solitary crow.²

After spending several days on horseback between Winter Quarters and Elkhorn assuring that everything was in order, Brigham and his immediate family departed May 26. Brigham's own notation reads: "On

the 26th I started on my journey to the mountains, leaving my houses, mills and the temporary furniture I had acquired during our sojourn there [Winter Quarters]. This was the fifth time I had left my home and property since I embraced the gospel of Jesus Christ."³

Brigham organized his company into groups of hundreds, fifties and tens, with corresponding leaders. General camp instructions were: "Not to abuse cattle but take care of them; not to yell and bawl or make any noise nor to be up at nights; but attend prayers and go to bed by nine and put out the fires."⁴

One disturbing incident occurred almost at the very start. A rule had been established that no wagon in the procession should stop, because this would cause a break in the train and encourage an Indian attack. Lucy Groves attempted to climb out of her wagon while it was in motion. Weak from having given birth just 10 days before, she slipped and fell in front of the front wheel. It ran over her body and broke three ribs. Her husband was standing close by and grabbed her as quickly as he could to prevent the hind wheel from running over her, too. But her leg was broken as well. Brigham went to her immediately, set her leg and gave her a blessing assuring her that she would reach Salt Lake in good condition.

Lucy's children had to walk from then on, as the bed upon which she lay took up all the room in the wagon. Her 13-year-old daughter assumed her mother's tasks — cooking, washing, caring for the little children. But on the ninth day out, when it seemed that the leg was knitting satisfactorily and Lucy soon would be up, the daughter accidentally stumbled over her mother's leg, breaking it a second time. This time the pain was so severe that Lucy cried out in agony at every step the oxen took. She finally told her husband that he would have to pull out of the train and stop. When Brigham saw the wagon pull to one side, he stopped the entire train and rode back to where Lucy was. Tears were falling down her cheeks as she explained the situation and urged him to go on without them. Brigham replied that he would do no such thing; he would not leave any of his people alone. Instead, he made camp for the night, sawed off the tops and bottoms of the legs of the poster bed so there was nothing left but the frame around the mattress and

**"THIS WAS THE
FIFTH TIME I HAD LEFT MY
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EMBRACED THE GOSPEL OF
JESUS CHRIST."**

the springs, which were laced across pioneer style. He fastened this to the wagon bows so it would swing easily, like a hammock. He then renewed his blessing to Lucy, promising her she would live many years. He rode by her side for several days to make sure that she had no further trouble. "With this gentle kind manner," wrote Lucy's grandson, "he won the love of Lucy and her posterity forever."⁵

One of Brigham's teamsters, Oliver Huntington, who had just returned from a mission to England, wrote that on the way up the Platte River, through the Black Hills and other desolate portions of the trail, they occasionally made camp early in order to take advantage of good camping

grounds.

On such occasions [Brigham] would walk around the great corral formed by the 270 wagons formed in a circle, and when he came to a teamster or others that offered him an inviting occasion to sit down and "chat," down he went on the wagon tongue, ox yoke, or anything else convenient, not refusing even the earth, where there were a few bunches of grass.

On some of these occasions I enjoyed personally his visit, and there on that old flat wagon tongue with the end resting on an ox-yoke, we sat and talked of the many places we were both acquainted with in Preston, Clithero and other shires and towns in England. Then turning conversation to the West, he related incidents in pioneering his way to the great valley of Salt Lake, the year previous, 1847. Those conversations to me were fairly enchanting. I listened with that attention that never allows the mind to forget.⁶

It was also Huntington who later commented on the general condition of the camp — and to record an incident that caused Brigham to chuckle:

As yet the camp and in fine, all the camps had got along well, and with few accidents. Three had been run over in our camp and one wagon turned over which was brother Gates'. He blamed his women severely for it, and what mortified him worse than all, it disclosed a bottle of wine; before unknown. The wagon turned square bottom side up, no one in it. That night he quarreled with his wife . . . The guard about 11 o'clock saw it and when the hour came to cry, he loudly cried 11 o'clock, all is well and Gates is quarreling with his wife like hell.⁷

Despite the often tortuous physical aspects of the journey, not to mention the weight of his leadership responsibilities, Brigham refused to let himself be burdened unduly. In order that his body could keep pace with his mind, as he expressed it, Brigham joined with his fellow migrants in occasional dancing, songfests and comical readings. One young woman, traveling in a different company from Brigham's, recalled an exasperating visit to Independence Rock: "We heard so much of

Independence Rock long before we got there. They said we should have a dance on top of it, as we had many a dance while on the plains. We thought it would be so nice, but when we got there, the company was so small it was given up . . . We had not a note of music or a musician. I was told afterwards by some of the girls that we had travelled with that they had a party there, but President Young had all the music with him.”⁸

The general attitude of the camp was expressed by one of the travelers, who wrote: “We are as comfortable and happy as most of the stationary communities. For if we have not all that our wants may call for, we have the art of lessening our wants, which does as well.”⁹

About 2 p.m. on July 23, Louisa Beaman Young was delivered of male twins, “which very much delighted Pres. B.Y., the Father of the children.”¹⁰ Both mother and twins were apparently in good health and arrived safely in the valley less than two months later.

By September 3, the company was traveling in view of the snow-covered Wind River mountain chain. During the day, an incident occurred that served to demonstrate Brigham’s blend of compassion and discipline. The camp met two families who had left the valley and were returning to Missouri to live. President Young, according to Bullock, “gave them a very severe lecture on their going to serve the Devil among our enemies. On finishing, he told them to go in peace, but never to return to the Valley, until they knew they were Saints indeed, and their names would be blotted out of remembrance.” Then, added Bullock, “he gave them 25 lb. Meal to feed them.”¹¹

Between September 17 and 19, a “gathering” apparently took place among the Saints preparatory to their entry into the Salt Lake Valley. Throughout the journey various companies had been in the lead position, with others strung out behind them over many miles. In fact, Brigham’s company was rarely in the forefront, for the president and his companions were often to be found assisting companies who had suffered illness, injury or mechanical breakdowns. But now, nearing the end of their long march, those ahead of Brigham’s group stopped and waited. “This halt,” wrote John Pulsipher in his journal, “was in honor of President Young, the leader of Israel. The companies that have traveled ahead of him, except a few stragglers, stopped and waited until he passed into the valley in his place, at the head of the joyful multitude.” When Brigham passed, all fell into line behind him.

Having taken the lead, Brigham and his immediate company entered the Salt Lake Valley on September 20. John Taylor, senior apostle in the Salt Lake Valley, started out on horseback to meet the president, astride “a Spanish pony.” As they were riding across the fort where most of the people were living, his horse reared, Taylor was injured, and he could not proceed. Upon his arrival Brigham called to see him. According to Mary Isabella Horne, who was present, Brigham remarked that

**...THIS IS THE PLACE HE
HAD SEEN BEFORE HE
CAME HERE & IT WAS
THE PLACE FOR THE
SAINTS TO GATHER.”**

Taylor’s horse was like many people, “only the people had the stiffness in their necks and the horses had it in their legs.”¹²

The last wagons rolled into the main fort four days later. That afternoon Brigham addressed a large congregation of Saints at the Bowery (an open-air meeting place covered with limbs and leaves), erected for public meetings on Temple Square. He commended the people for their “industry” and expressed his “joy in being able to come here in safety. That this is the place he had seen before he came here & it was the place for the Saints to gather.”¹³

At the end of a 1,031-mile journey, Thomas Bullock recorded “86 travelling days at an average of 12 miles per day; 36 days lay still. Total 122 days from Winter Quarters to Great Salt Lake City.”¹⁴

Brigham had made his long trek to Zion for the last time. He was in his new home, where he would spend the next 29 years. ▼

(Excerpted from Brigham Young: American Moses, published by Alfred A. Knopf, New York, 1985.)

1 Millennial Star 10 (15 March 1848): 81-88.

2 Thomas Bullock Journal, 16 June 1848. According to B.H. Roberts, A Comprehensive History of The Church of Jesus Christ of Latter-day Saints: Century I (Salt Lake City, 1930), 3:319, the camp was composed of two major divisions, one headed by Brigham and the other by Heber C. Kimball, with Young presiding over the entire body. The totals of both divisions were 623 wagons, 1,891 souls, 131 horses, 44 mules, 2,012 oxen, 983 cows, 334 loose cattle, 654 sheep, 237 pigs, 904 chicks, 54 cats, 134 dogs, three goats, 10 geese, five beehives, 11 doves, one squirrel and five ducks. Roberts neglected to itemize the crow.

3 BYMH, 1848, p. 35.

4 Bullock Journal, 31 May 1848.

5 Based on “A History of Ralph Frost, Great Grandson of Elisha and Lucy Groves,” holograph, Brigham Young University Women’s History Archives.

6 Young Women’s Journal, (July 1895):467.

7 Huntington Journal, p. 31.

8 Kate B. Carter, ed., Heart Throbs of the West, (Salt Lake City, 1950), 11:162.

9 Huntington Diary, p. 35.

10 Mormon Chronicle, p. 65.

11 Bullock Journal, 3 September 1848.

12 Mary Isabella Horne, “Home Life in the Pioneer Fort,” in Our Pioneer Heritage, comp. Kate B. Carter, (Salt Lake City, 1858-77), 9:111.

13 Brooks, Mormon Frontier, 1:327.

14 Bullock Journal, no date.

M O T H E R



mong the names
of prominent pio-
neer men and

women, the name of Mary Ann Angell Young is often overlooked. Not a prolific writer or dynamic organizer, she was content with her life in the considerable shadow cast by her husband, Brigham Young. But her story is an interesting one, revealing a tender side to the Great Colonizer while illustrating poignantly the quiet simplicity as life as it was lived by pioneer women.

BY KAREN BOREN



YOUNG



Courtesy of Museum of Church History and Art

Simple, Faithful Mary Ann Angell

Although Mary Ann Angell is often referred to as "Brigham's first wife," she was actually his second. His first wife, Miriam Angeline Works, whom he married in 1824, suffered from chronic tuberculosis and was a semi-invalid. For much of their marriage, Brigham was restricted to part-time employment because of his need to care for his wife and their two daughters. Each morning he would prepare breakfast for the family, dress the children, clean the house and carry Miriam to a rocking chair by the fireplace, where she would spend her day. When he returned from his work he cooked dinner, straightened their living quarters and read to Miriam from the Bible before carrying her back to bed.¹

After Miriam's death in 1832, the young widower met Mary Ann Angell, a convert to The Church of Jesus Christ of Latter-day Saints from New England. Susa Young Gates, one of Young's daughters from a later plural marriage, described her "aunt" as "a member of the Free Will Baptists and a Sunday School teacher. Her study of the Scriptures, especially her prophecies, so engrossed her mind, that she confidently looked for their fulfillment, in consequence of which she resolved never to marry until she should meet a 'man of God,' one in whom she could confide and with whom her heart could unite in active duties of a Christian life. Thus it was that she remained single until nearly thirty years of age."²

When Brigham Young heard this strong woman bear her testimony of the gospel of Jesus Christ, he began to court her. The two were married on February 18, 1834. Within months, Brigham left with Zion's Camp, the first of many missions that would take him away from his family. Such separations were difficult for Brigham as well as for Mary Ann. During one mission he wrote: "My beloved wife, while I am waiting for a boat

to go to Buffalo, I improve a few moments in writing to you ... This is a pleasant evening on the Lake but I feel lonesome, O that I had you with me this summer I think I should be happy. Well I am now because I am in my calling and doing my duty, but older I grow the more I desire to stay to my home instead of traveling ..."

On another occasion he wrote: "What shall I say to you to comfort your heart. I pray for you and I feel that the Lord will

bless you and keep you from danger and bare you upon the arms of faith. Tell the children that I remember them in my prayers. I pray the Lord to give you strength and wisdom in all things."

Mary Ann's reciprocal concern was expressed in a letter written from her home in Nauvoo to Brigham on June 30, 1844, just three days after the martyrdom of Joseph and Hyrum Smith at a jail in Carthage, Ill.:

"My Dear Companion,

"I set down to communicate a few lines to you at this time My heart is full I know not what to write to comfort you at this time we have had great afflictions in this place since you left home ... I wrote a letter to send to you. it was in the house three weeks without any chance to send it. the males has been stopped from the East it is said by the mob. it has not been in but once for three or four

weeks. You have now been gone almost six weeks I have not had a line from you since you left home ... we are in great affliction at this time — our Dear Br Joseph Smith and Hyrum has feel victims to a voracious mob the great God of the creation only knows whither the rest shall be preserved in safety ... I hope you will be careful on your way home and not expose yourself to



those that will endanger your Life Yours in hast[e]. if we meet no more in this world may we meet where parting is no more Farewell. Mary A Young to B Young³

Of course, there were other trials borne by the pioneering Saints in general, and by the Young family in particular. The doctrine of plural marriage was so difficult for Brigham to accept that when he was first instructed to take a plural wife, he said, "I was not desirous of shirking from duty nor from failing in the least to do as I was commanded, but it was the first time in my life that I had desired the grave, and I could hardly get over it for a long time. And when I saw a funeral, I felt to envy the corpse its situation, and to regret that I was not in the coffin, knowing the toil and labor that my body would have to undergo; and I have had to examine myself, from that day to this, and watch my faith, and carefully meditate, lest I should be found desiring the grave more than I ought to do."⁴

While there is no specific record of Mary Ann's reaction to plural marriage, her history of faith and courage suggests she bore the challenge well. Indeed, family members often noted how her mothering extended beyond the realm of her six children to the entire family of Brigham's posterity, by whom she was called "Mother Young."

When the Mormon pioneers settled in the Salt Lake Valley, Mary Ann chose not to take an active role as the "first Lady" of the territory. Clarissa Young Spencer, a daughter of Brigham's first plural wife, Lucy Decker Young, said this about Mary Ann: "During her first year in the Salt Lake Valley she lived in a little hut close to the 'log row' where Father's other wives and children had their home until better quarters could be provided.

In later years she lived in the White House, a beautiful and spacious home about a block east of the Lion House."⁵

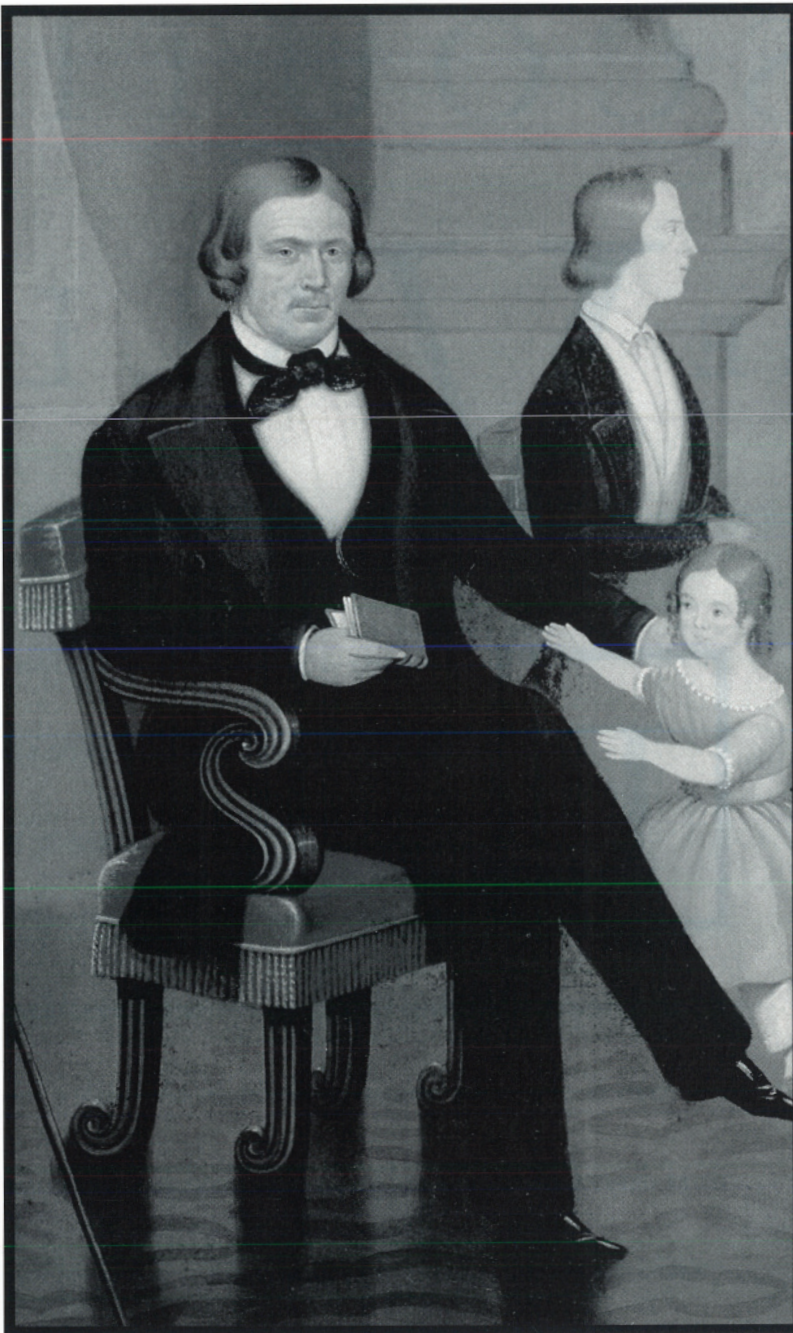
Some have speculated that Mary Ann's removal to a home apart from most of the rest of Brigham's family indicates dissatisfaction on her part or disenchantment on Brigham's. But that speculation seems to be negated by historical references to ongoing interaction between Mary Ann and the rest of the family. At Brigham's funeral, for example, it was observed that

Mary Ann "leaned on the arm of Amelia Folsom, who was not only a favorite of Brigham but Mary Ann as well."⁶

Perhaps Mary Ann felt as did Lucy Decker Young. On one occasion her daughter, Clarissa, asked her how she managed the pressures of marriage to a man who was, simultaneously, president of the LDS Church, governor of the Utah territory and husband and father to numerous wives and children.

Her response: "If your father wasn't the most wonderful man in the world, I couldn't do it."⁷ ▼

(Karen Boren is a staff writer for The Deseret News.)



1 Susa Young Gates, *The Life Story of Brigham Young*, (New York, 1930), p. 19.

2 *Ibid.*, page 11.

3 Carol Cornwall Madsen, *In Their Own Words*, (Salt Lake City: Deseret Book), 1994, p. 141-142.

4 *Journal of Discourses*, vol. 3, p. 266.

5 Clarissa Young Spencer

with Mabel Harmer, *Brigham Young at Home*, (Salt Lake City: Deseret Book), 1972, p. 68.

6 Leonard J. Arrington, *Brigham Young: American Moses*, (New York City: Knopf), 1985, p. 401.

7 "Brigham Young at Home," p. 72.

SCOUTING THE VALLEY



or nearly 150 years now Utahns have celebrated the 24th of July as Pioneer Day, the anniversary of that historic day in 1847 when Brigham Young entered the Salt Lake Valley and officially declared it to be “the place.” •

As significant as Brother Brigham’s entrance was, however, it did not mark the arrival of the Mormon pioneers in the valley. That actually occurred three days earlier, when Orson Pratt and Erastus Snow shouted for joy the moment they entered the valley of which they had been dreaming, delighted to see it at last spread before them, glistening in the sun.

BY KELLENE RICKS ADAMS



Courtesy of Museum of Church History and Art

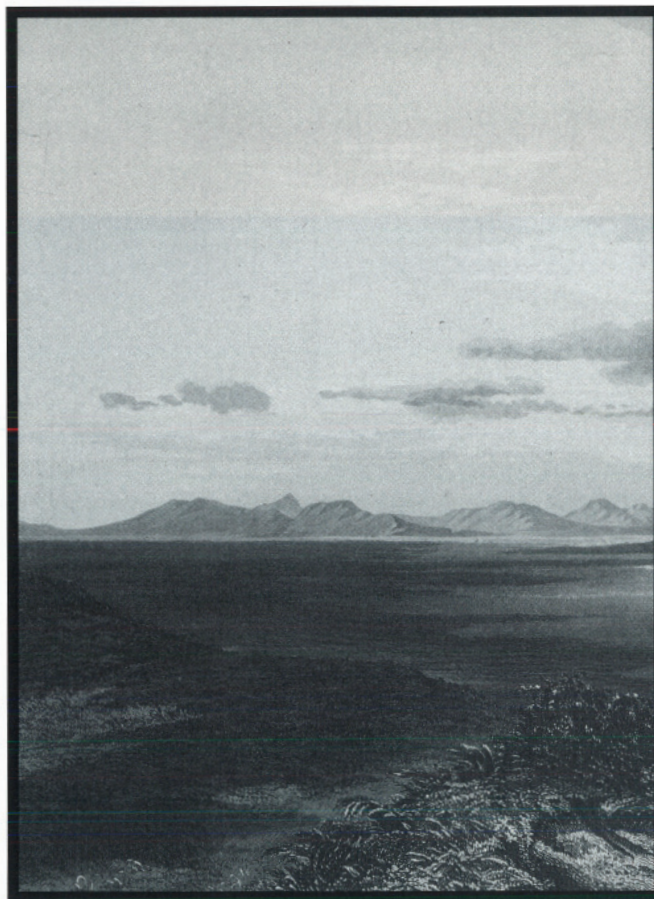
The Salt Lake Valley's First Mormons

The last few days of the journey from Winter Quarters to the Rocky Mountains during the summer of 1847 had been difficult — perhaps the most difficult miles of the trek — as tired people and animals negotiated the rugged mountain passes. When the original pioneer company of 143 men, three women and two children crossed the Bear River, the group broke into three smaller companies. On July 14, Orson Pratt took an advance company ahead to chart the route and prepare a wagon road. The largest group followed a few days behind the Pratt company, and a smaller detachment brought up the rear. President Young, fighting mountain fever, was with the last group.

Pratt's job was to find the Donner-Reed Trail, an almost indiscernible wagon track made by the ill-fated group of immigrants who had traversed the territory a year earlier prior to their disastrous attempt to cross the Sierra Nevadas through severe winter weather. Although Pratt was afraid the trail would be difficult to find, within a few days he and his men were busy hacking at bushes, shrubs and weeds, clearing the way for those following behind.

Clearing the trail was hard work, and Pratt's advance group moved slowly, covering only a handful of miles each day. Pratt often rode ahead of his company in an effort to determine the best course to follow. It was during one of these exploring expeditions, on July 20, that Pratt caught his first glimpse of the Salt Lake Valley. Accompanied by John Brown, Pratt tied up his horse and climbed several hundred feet, to a point where the men "could see an extensive level prairie, some few miles distant which we thought must be near the lake."¹

The next day, July 21st, Pratt rode ahead again. This time he was with Erastus Snow, a young man who had been converted to Mormonism 15 years earlier after hearing



"... WE COULD NOT REFRAIN FROM A SHOUT

OF JOY WHICH ALMOST INVOLUNTARILY ESCAPED FROM

OUR LIPS THE MOMENT THIS GRAND AND LOVELY

SCENERY WAS WITHIN OUR VIEW."

Orson Pratt preach the gospel in a Vermont barn. The day must have been glorious and sunny, for Pratt remembered later that his first full view of the valley included the Great Salt Lake, which "glistened in the sunbeams."

Pratt continued: "After issuing from the mountains among which we had been shut up for many days, and beholding in a moment such an extensive scenery open before us, we could not refrain from a shout of joy which almost involuntarily escaped from our lips the moment this grand and lovely scenery was within our view."²

In his own records Snow wrote that "on ascending this Butte, we involuntarily, both at the same instant, uttered a shout of joy at finding it to be the very place of our Destination and the Broad Bosom of the Salt Lake Spreading itself before us."³

After thus expressing their joy, the two men rode into the valley. Sharing one horse, they took turns walking and riding while exploring their new home. Brother Brigham had instructed them to turn north upon entering the valley, so the pair headed for what would later be

called City Creek.

At one point in their exploring, Snow became aware of the fact that his coat was missing. So he turned back, giving Pratt the distinction of being the first member of the LDS Church to stand on the present site of Salt Lake City. "I stood solitary and alone on this great city plot," he reported 20 years later. "I gazed on the surrounding scenery with peculiar feelings in my heart. I felt as though it was the place for which we had so long sought."⁴

After Pratt had rode some 10 or 12 miles around the valley, he was reunited with Snow, and the two men returned to their company, which was encamped some distance up Emigration Canyon.

On July 22, the pioneers began their descent into the

valley. Most of Pratt's company, now joined by the larger body of the second group, completed work on the road. By late afternoon they were several miles into the valley. Thomas Bullock recorded in his journal that when he saw "the Salt Lake in the distance with its bold hills on its Islands towering up in bold relief behind the Silvery Lake . . . I could not help shouting 'hurra, hurra, hurra, there's my home at last.'"⁵

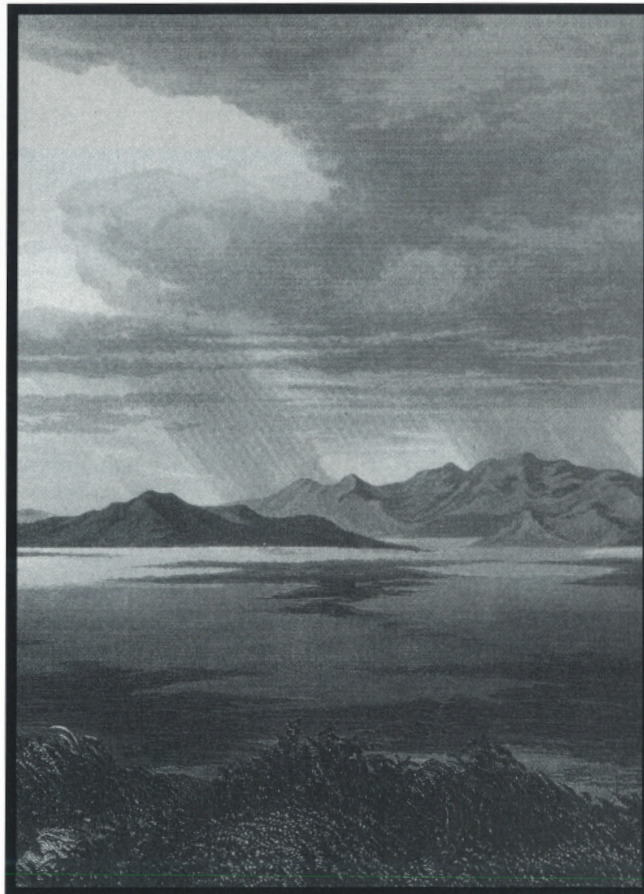
Bullock continued: "The sky is very clear, the air delightful and all together looks glorious, the only drawback appearing to be the absence of timber. But there is an ocean of stone in the mountains to build stone houses and walls for fences. If we can only find a bed of coal we can do well and be hidden up in the mountains unto the Lord."⁶

Pratt, along with eight others, made a more thorough investigation of the area throughout the day. They returned to the camp in the evening, reporting that a final destination two miles north had been selected.

On the morning of July 23rd the group, numbering about 145 pioneers, formed their final oblong circle on the south bank of City Creek, near the site of the present City and County Building.

"There are some ducks around and several hill cranes," wrote company member William Clayton of his first impressions of the valley. "The ground seems literally alive with the very large crickets crawling around up grass and bushes. They look loathsome but are said to be excellent for fattening hogs . . . The land is black and looks rich, sandy enough to make it good to work. The grass grows high and thick on the ground and is well mixed with nice green rushes . . . The land looks dry and lacks rain, but the numerous creeks and springs must necessarily tend to moisten it much."⁷

Of course, not everyone viewed their new home so optimistically. According to Lorenzo Young, his wife, Harriet,



"...THE LAND IS BLACK AND LOOKS RICH,

SANDY ENOUGH TO MAKE IT GOOD TO WORK. THE GRASS

GROWS HIGH AND THICK ON THE GROUND AND IS WELL

MIXED WITH NICE GREEN RUSHES ..."

didn't like what she saw during their first day in the valley. "We have traveled fifteen hundred miles to get here," she told him, "and I would willingly travel a thousand miles farther to get where it looked as though a white man could live."⁸

Enthusiastic or not, the pioneers gathered briefly for a prayer of thanksgiving, and Orson Pratt dedicated the land and the people to the Lord. But this devoted group didn't revel in their accomplishments; there was too much to do. Within hours plows were rigged, dams were built, ditches dug and seed prepared. True to Clayton's observation, the ground was dry and hard, and several plows were broken before the first furrow was dug. But after a good dousing with the valley's first Mormon irrigating efforts, several acres were turned by nightfall.

The next day, July 24th, Brigham Young finally entered the valley. There was no parade, no ceremonial observance of the occasion and precious little fanfare. Not because the pioneers didn't respect their leader; they were pleased that he was feeling well enough to join them. But

they were too busy planting, plowing, digging and irrigating to celebrate. Their epic journey was over, and their work in their new valley home had begun. ▼

1 B.H. Roberts, *A Comprehensive History of the Church*, Vol. 3 (Salt Lake City: Deseret News Press, 1930) p. 214.

2 *Ibid.*, p. 216.

3 Andrew Karl Larson, *Erastus Snow* (Salt Lake City: The University of Utah Press, 1971) p. 160.

4 *Journal of Discourses*, Vol. XII, p. 88-89.

5 Thomas Bullock *Journal*, 22 July 1847.

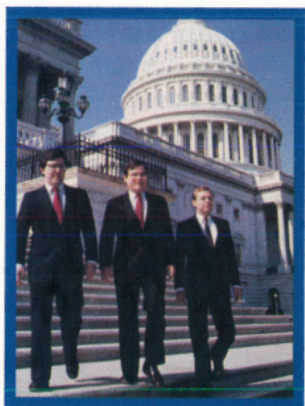
6 *Ibid.*

7 Leland Hargrave Creer, *The Mormon Migration to Utah* (Salt Lake City: Bookcraft Inc., 1947) p. 294-295.

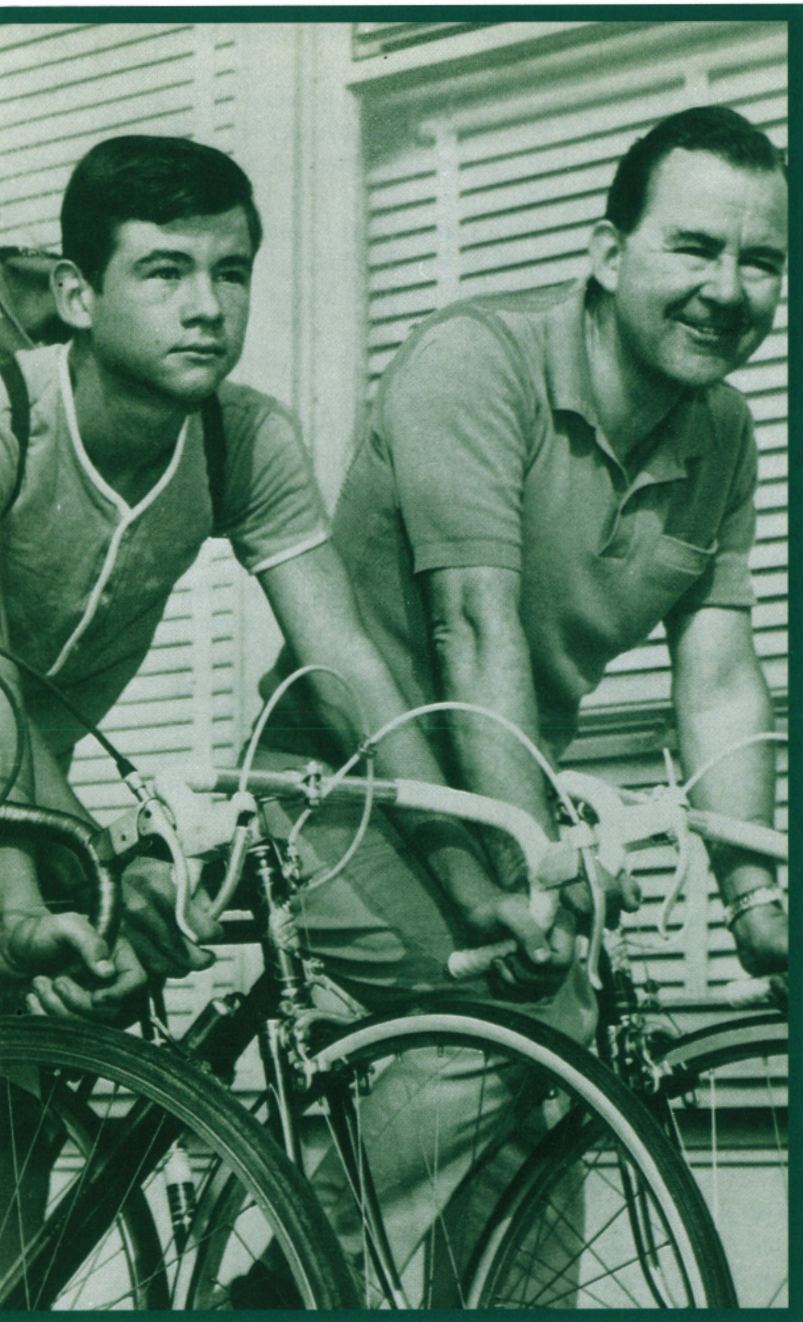
8 *Biography of Lorenzo Dow Young*, p. 98.

In 1964 David, Chris, Joe (then 14 years old) and Adrian Cannon bicycled from Los Angeles to the World's Fair in New York City.

Below: Chris, Joe and David Cannon in Washington, D.C.



JOE CANNON



Sterling Man of Steel

The year was 1983. Ronald Wilson Reagan, a former motion picture hero, was in his third year as President of the United States. • He faced tough problems with the Soviet Union. Here in the United States there were domestic challenges. • One of them was with the nation's Environmental Protection Agency (EPA). It was headed by Anne M. Gorsuch Burford. • Mrs. Burford promptly hired a young Washington, D.C., attorney from Utah, Joseph Angus Cannon, as her assistant (later to head the management, budget and policy office with a staff of some 500 employees) after getting acquainted with him during a 15-minute interview.

BY WENDELL J. ASHTON

The EPA and Mrs. Burford were in trouble that day in 1983.

Critics had accused the EPA of "trying to destroy or delay progress in cleaning up the environment."¹

Mrs. Burford stood now before members of Congress at a hearing they had called.

As she spoke, her tones heated. She profaned.

Mrs. Burford paused. She turned to her assistant, Joe Cannon, to whom she apologized for her bad language.

When Mrs. Burford exited from the EPA, all her top assistants, save one, also finished.

The only one who was retained by Mrs. Burford's successor: Joseph Angus Cannon.

Joe Cannon, whom the Washington Post called "the man with the Mona Lisa smile," was described by John Topping, president of the Climate Institute in Washington, D.C., as one who could be trusted. "People knew he was not going to buffalo them," Mr. Topping said.

At the EPA, Joe Cannon, among other achievements, led out in getting the lead out of gasoline.

Joe Cannon becomes 45 years old on the last day of July. Yet already he has accomplished more significant pioneering in government, the practice of law, industry, publishing, community service, parenthood and LDS Church leadership than a formidable cast of elder dignitaries.

Joe, quiet like a star, has really glowed as a modern pioneer.

The eldest of seven children of Pauline Black Cannon and the late Adrian Wilcox Cannon, Joe has won international orchids for what he has done as chief of Utah's Geneva Steel.

The acquisition of the beaten and broken plant from U.S. Steel Corporation in the fall of 1987 by a team led by Joe was a miracle. The lifting of the steel mill to become America's finest in 1994 is a whole series of miracles.

I heard Joe say recently: "We thought we bought a steel mill. In reality we bought the right to build a steel mill."²

Joe's hero is his great-grandfather, George Q. (for Quayle) Cannon. Much of the manners and methods of George Q. are Joe's.

George Q. Cannon was a counselor in the First Presidency to four presidents of The Church of Jesus Christ of Latter-day Saints: Brigham Young, John Taylor, Wilford Woodruff and Lorenzo Snow.

George Q. was an effective diplomat representing his church and Utah Territory in Washington, D.C., and elsewhere during challenging years. He was a giant in the publishing business and a great missionary. He played a role in the discovery in 1849 of large deposits of iron ore near Cedar City in southern Utah — where Utah's iron and steel industry really began.

Charles Dickens, in his *Uncommercial Traveler*, described Cannon after an interview with him in England: "A compactly made handsome man . . . with rich, brown hair and beard, and clear, bright eyes . . . a man with a frank, open manner, an unshrinking look, withal a man of great quickness."

George Q.'s roots are in the Isle of Man, between England and Ireland. There on that Isle, where cats are without tails, Joe himself did missionary work.

Joe's youngest brother, Grant, has said: "Joe got his wings from his father, his roots from his mother."

Joe's father, Adrian Wilcox Cannon, who died in 1991, was in his early teens when I first became acquainted with him. That was in London, when Adrian's father, Joseph J. Cannon, was president of the British Mission. I served as a missionary under him in 1934-35.

Adrian was bright, venturesome and a warm, caring young man.

Adrian's mother (Joe's grandmother), Ramona Wilcox Cannon, was a gifted writer. Some may remember her as the author of the "Mary Marker" question-and-answer column in *The Deseret News* for many years.

Joe's mother, Pauline Black Cannon, and I served together when I was general secretary of the Sunday Schools of the church during 1942-1946. Pauline is a down-to-earth woman with good judgment and deep loyalties.

Pauline's grandfather, Charles Henry Black, pioneered in Utah's Millard County.

Pauline's great-grandfather, Chauncy G. Webb, was a blacksmith in Nauvoo, Ill., in the mid-1940s. He made many of the wagon boxes and wheels for the trek to the Salt Lake Valley.

When Joe was born in Salt Lake City's LDS Hospital, Adrian was selling advertising for the telephone directory's Yellow Pages. The Cannons moved to Sun Valley (near North Hollywood), Calif., when Joe was 10 years old. Joe ran errands for the bookstore his parents operated.

When Joe was 14 years old his father, with his three older sons — Joseph, Christopher and David — bicycled from Los Angeles to New York City. The trip took some five weeks. They slept in blankets and showered sometimes under sprinkling trucks' sprays that settled the dust on highways.

Those three brothers played in California's championship Royal Cavaliers Marching Band. Joe played the French horn; Chris, trumpet and tuba; and David, clarinet.

Joe was also a long-distance runner.

He was senior class president at John H. Francis Polytechnic High School, a large, ethnically diverse high school in Los Angeles.

Later Joe, who went on to work with pollster Richard Wirthlin, helped his younger brother, Grant, design a survey to find out what the school's students wanted from their leaders. The survey helped Grant. He won the election for student body president.

Joe's major at Brigham Young University was political science.

At BYU he met Jan (for Janeal) Barney. Her father is Kline P. Barney. He was senior high councilor when I was stake president of Salt Lake City's East Mill Creek Stake in 1962.

They were married, just after their BYU graduations, in the Salt Lake Temple on April 17, 1974. "We put everything he owned in two cardboard boxes," Jan recalls.

Their first child, Brigham Q. Cannon, was born while Joe had a summer law clerkship in Washington, D.C. Joe at the time was pursuing his law degree at BYU.

Joe and Jan have four sons and two daughters.

When it comes to disciplining their children, Jan says: "When your children know their parents love and esteem them, your job of disciplining is much easier."

Through the years Joe has spent many hours reading to their

children about the imaginary people called Hobbits, as told in tales written by South African-born J.R.R. Tolkien.

Jan adds: "Maybe I shouldn't tell you this, but Joe reminds our children repeatedly: 'Remember that you are Mormons, Cannons and Republicans, in that order.'"

Jan was a secretary at Geneva when it was owned and operated by U.S. Steel.

While Joe was serving with the EPA he met Phillip X. Masciantonio, a senior vice president of U.S. Steel, headquartered in Pittsburgh. "If you ever want to get rid of Geneva Steel, let me know," Joe said to Mr. Masciantonio.

Three years later, Mr. Masciantonio told Joe, a practicing attorney at the time, that Geneva Steel was available for sale.

Joe tried to locate someone in Utah who would buy Geneva. He found no one.

Then Joe went to work on a plan to secure ownership of the steel mill. In the early stages he was assisted by his three younger brothers. They are Christopher Black, who had been serving in the U.S. Commerce Department in Washington, D.C.; David Jonathan, who was on President Reagan's White House staff; and Grant Lee, on the staff of the Congressional Joint Economic Committee. They were joined by an uncle, Mark Wilcox Cannon.

The price tag was \$50 million.

Utah's U.S. senator, angular, brown-haired Orrin G. Hatch, was asked to assist. He got the price reduced by \$10 million, to \$40 million.

The Cannons came up with a \$40 million loan. It was heavily leveraged with the steel plant as sole security. The sale was completed in the fall of 1987.

The original Geneva Steel plant began operating in 1944 under Columbia Steel, a subsidiary of U.S. Steel. It was just two years after the Japanese attack on Pearl Harbor that plunged the United States into World War II.

Seven years after the Cannon acquisition, Geneva now employs 2,500 workers.

Geneva's president and chief operating officer is able, articulate Robert J. Grow. He is a descendant of Parley P. Pratt, one of the original modern-day apostles of the LDS Church who headed a group of 47 pioneers sent out in November, 1849, by Brigham Young to explore southern Utah. After battling chin-high snow, Elder Pratt and his men discovered near Cedar City early in 1850 "a hill of the richest iron ore."³

In April, 1994, Geneva Steel completed a major phase of a \$350 million modernization program launched in 1989. The mill, which accounts for 1 percent of Utah's personal income, can now produce 6,000 tons of steel per day.

For the products Geneva makes, it is as modern as any steel mill in America.



The Cannon family, from left: Chris, David, Pauline, Kimball, Adrian, Joe, Elizabeth, Grant and Gloria.

Joe Cannon's interests reach far beyond Geneva. In 1993 he acquired Utah Business magazine. As publisher, he again is following in the footsteps of his eminent great-grandfather, George Q. Cannon, who guided several publications, including *The Deseret News* from 1867-1873 and 1877-1879.

Joe Cannon threw his hat into Utah's political ring in 1992. He sought the U.S. Senate seat of Jake Garn, who retired.

Polls early in the year showed Joe far out in front of all Republican candidates. It wasn't until the last few days of the campaign that Robert F. Bennett, tall, lean son of Utah's former U.S. Senator Wallace F. Bennett, nosed out Cannon. Bennett easily defeated his Democratic opponent in the final election.

In 1990, Joe Cannon became a Founder of the Holocaust Memorial Museum in Washington, D.C. Joe and Geneva have also contributed generously to other worthy causes such as the Utah Symphony, the National Conference of Christians and Jews and BYU.

This year Joe was called to be president of an LDS student stake at BYU.

When stocky Joseph Angus Cannon spoke at Geneva Steel's press conference for the company's new \$150 million casting facility, he quoted Winston Churchill: "This is not the end; it is not even the beginning of the end. But it is, perhaps, the end of the beginning."

Joe could have been speaking of himself. He is still a young man, with five more years before he is 50. He has accomplished much.

But more important, he continues to be the kind of man to whom an important national leader would pause and apologize for an untoward remark. His character is pure.

He is a "man of steel" who is sterling. ▼

1 The World Book Encyclopedia, Chicago: World Book Inc., 1990, Vol. 6, p. 340.

2 From "A Brief History of the Iron and Steel Industry in Utah," a May 17, 1994 address by Cannon at Salt Lake City's historic Lion House before the Cannon-Hinckley Church History group.

3 Report of the Southern Exploring Company, January 8, 1850.



*In 1964 – 30 years ago – visionary
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International Corporation to provide
quality television and radio service
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Bonneville was built upon a solid foundation of service which began in 1922 when Heber J. Grant, President of The Church of Jesus Christ of Latter-day Saints, spoke the first words over radio station KZN – later changed to KSL – flagship station of the Bonneville Group. KSL became one of America's leading broadcast properties...and was the solid base on which to build a major, nationwide broadcast group – a values-driven company composed of values-driven people.



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Mexico Trek: Revisiting a Chapter in Pioneer History

By Dorothy Lloyd

The March, 1994, trek by members of the Sons of Utah Pioneers to the LDS colonies in Mexico started early for most: a 7:05 a.m. flight March 21 from Salt Lake City to Phoenix.

stayed in Nuevo Casa Grande, where we toured some ancient (1000-1,400 A.D.) Indian ruins. These were advanced people (you could see evidence of their intricate water system) who worshipped the god

Dublan that night, our tour guides pointed out many of the homes of the Utah pioneers who settled here to escape government persecution and anti-polygamy sentiment. In Dublan we attended a delicious dinner prepared for us there and enjoyed a program presented by LDS Church members. Their Primary children sang "I Am A Child of God" and some other songs for us in Spanish. Members of the local congregations spoke to us. Most of the LDS members in the area are prosperous ranchers and farmers. They have lovely orchards — apples and peaches, mostly — and they handle the fruit from planting to harvest to packing and sales. They answered many of our questions about pioneering efforts in the area, and then we were further entertained by a Mariachi band. Some members of our group were dancing to the music of the Mariachis.

On March 23 we moved on to Chihuahua City and spent most of the rest of the day shopping and touring. The next day we toured Pancho Villa's mansion before we traveled to Cuahatemoc, named for the Aztec Indian chief who

surrendered to Cortez. While there we visited the Mennonite colonies in the area, where we were impressed with their lovely, well-kept farms. It was interesting to see some of the items in their store, particularly washboards. We saw several women doing their wash in both the Mormon and Mennonite colonies, using tubs and boards and hanging the clothes on barbed-wired fences or bushes or whatever was available for drying. Thank heavens for automatic washing machines!

On March 25 we were up early again, traveling to Basaseachic Falls, one of the highest waterfalls in North America. We could see the wind take the water from one side of the rock over to the right, then it would fall back straight down — a lovely sight. In the afternoon we hiked in the canyon there, negotiating rocks, steps, tree roots and so forth. By the end of the day we could really feel the aching muscles of our no-longer-young legs.

The next day we boarded a train to travel to Divisadero in the Copper Canyon, larger and deeper than the Grand Canyon. The train was not fancy and the windows were dirty. As we traveled we passed through little towns filled with adobe houses,



Ruins at Casas Grandes, Mexico

But the early hour didn't discourage about 90 participants, who were anxious to explore an interesting and unusual chapter in Utah's pioneering history. The entire group was buoyant and enthusiastic as we boarded buses in Phoenix bound for southern Arizona and Mexico. In between stops at Tombstone, Ariz. (and its famous Boot Hill Cemetery) and the border town of Douglas, Ariz., we entertained each other with stories, introductions and some delightful sing-along time.

The first evening we

Quetzalcoatl in carefully constructed temples.

On March 22 we visited Colonia Juarez, one of two Mormon colonies in the area. We spent time at Juarez Academy, where we walked on the "swinging bridge" and attended a fine program by the Mexican Folklorico, a troupe of performers from an LDS high school in Mexico City. The costumes were beautiful, and the dances flowed from one to another very smoothly — well-staged and in great style. This was certainly an aesthetic highlight of the entire trip.

Driving back to Colonia

some finished with roofs, many with walls rising just part-way, and no roof at all. At one stop several men got on the train. One had a Polaroid camera, and took pictures of the passengers and later came down the aisles trying to sell a key chain with your picture as a souvenir of the trip. Other men were hawking serapes, rugs and blankets at prices ranging from \$14-\$100.

As we got off the train at Divisidero many local Tarahumara Indian women and children were seated on the ground weaving, with their goods spread all around them, read for sale. An aisle of shops featured jewelry, Indian drums, ironwood sculptures, copperware, dolls and other handicraft. For a while we watched them weave their baskets. Many of their live at the bottom of the canyon and hike up and down to their homes daily.

The view of the canyon from our lodge was very beautiful. It reminds one of the Grand Canyon, but it is very different. At one point our guide, Webb Goodman, went out on Balancing Rock to demonstrate why it has that name. It is a big rock that does move if you get on the right spot. I wouldn't want to try balancing there. It is a long way to the bottom of the gorge.

On Sunday, March 27, the entire SUP group enjoyed an inspirational church service. Then we prepared to board the train and travel again. While we waited for the train many little children came to beg for candy, gum, coins, cookies or whatever we

could give them. One woman had brought some smiling face stickers, which she put on their faces. Soon we were looking at a sea of little brown faces with stickers on them. After a long train ride through the canyon (including travel over 37 bridges and through 86 tunnels) we arrived at the city of Los Mochis in time to eat a late dinner and get to bed.

Early the next morning we flew back to the United States and Tucson, Ariz., where we visited the Sonora Desert Museum and Old Tucson. The following day we traveled north to Mesa, where many members of the group enjoyed a session at the Mesa LDS Temple. That afternoon we attended a national SUP luncheon, where we learned about plans by the Mesa SUP chapter to build a replica of Fort Utah, an early Mormon settlement there. And in the evening everyone enjoyed the beautiful "Jesus the Christ" Easter pageant at the Mesa Temple.

Following a tour of the Phoenix area, including the Salt River irrigation projects and the Arizona Place development, we boarded our planes for the return trip to Utah. We were glad to be home — and especially glad to be able to take a long, refreshing drink of water, straight from the tap! We were so grateful for the experiences of the trip and the opportunity to associate with our dear friends from the Sons of Utah Pioneers! ▼

NEW MEMBERS

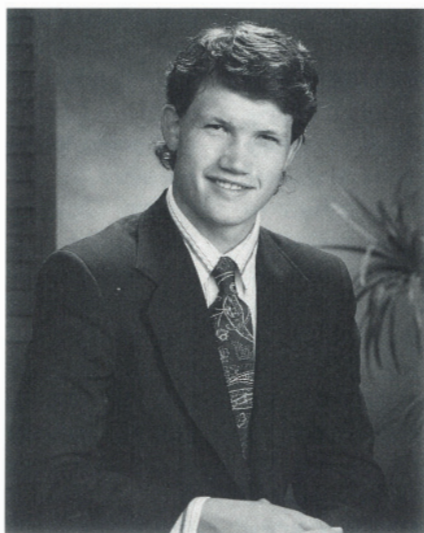
Gary Adams
LeGrand Adamson
Samuel L. Allan
Gerald Dare Allen
Paul J. Arave
Carl W. Bacon
George R. Bascom
John Baranowski
J.B. Barrett
E. Byrd Bartholomew
Harold A. Becker
David Ellis Bentley
Erin David Bigler
David A. Bott
Wayne E. Bott
Nile L. Boyle
Verl P. Brady
Bernard P. Brockbank
Willard Bullock
John T. Caine
Larson Caldwell
Gerald A. Carbiener
Jeffrey Charlesworth
Wilbur W. Cox
David R. Cutler Jr.
Harold W. Dance
Clyde Garrett
Stanley A. Gilbert
Richard S. Godfrey
Dean S. Hatch
Dan Brady Henderson
Rulon K. Heninger
Orr Loren Hill
Dr. Terry A. Hinch
Boyd Holdaway
Keith Hogan
Lloyd R. Hunsaker
J. Reese Hunter
James Neale Jensen
Rodney G. Jensen
Argel Marvin Jewell
Kent Nye Johnson
Kenneth Ivan Johnson
York F. Jones
Frankland Ralph Kennard
Elden Clifford Kimball
Dean Kofoed
Richard M. Kohler
M. Steven Kruman
Dale Leavitt
William Lee Lemmon

Bruce Lennberg
Lawrence L. Linford
Fay R. Livingston
Richard D. Losee
Kenneth W. Madsen
F. Dale Markham
Douglas W. Martin
Warren Eugene McClellan
Michael Roy McCleve
Oscar L. McFarland
Howard Miller
Jay W. Mitton
David D. Moore
John H. Morgan
Max A. Mumford
Ralph D. Nielson
Richard Smoot Nixon
Bryce B. Orton
M. Grant Page
William Jerry Parkinson
Wayne F. Pearson
Klark A. Perkins
Devern J. Perry
Burke Evans Peterson
Vern H. Petersen
Harlan G. Pulsipher
Mark Hunter Redd
Harry C. Reed
Lynn S. Richards
Grant Lee Richardson
Arthur S. Ruby
A. Jon Sargent
Karl Stock Smith
Milton E. Smith
Richard Stock Smith
Nathan J. Stuart
Warren Hugh Sweeten II
Frank B. Taylor
Dale H. Taylor
Gerald F. Taylor
Steven Terry
Stanley J. Thomas
Edmand
LeRoy Townsend
Mike Turnbull
Dean R. Udy
William Gerald Wayne
William E. Willey
Richard Coulam Wood
James M. Wray. ▼

Tomorrow's Pioneers



Emily Andrus



Jacob Croft



Susan Farley

Throughout the Utah, SUP chapters have been sponsoring scholarship programs to honor "Tomorrow's Pioneers." According to National SUP President Angus Belliston, the program was instituted as a way of honoring worthy young people who are in need of assistance toward furthering their education and preparing to become "Tomorrow's Pioneers."

"This is one of the most commendable endeavors ever undertaken by the SUP organization," said E. Ted Demars, chairman of the Beehive Chapter's scholarship awards committee. "Through the cooperation of the national organization and local chapters, more than \$25,000 has been invested in pioneers of the future. What a heart-warming experience it has been to work with deserving young people!"

Following are some highlights from three chapter programs to honor "Tomorrow's Pioneers" (more complete stories on some of these extraordinary

young people will be printed in the September issue of *Pioneer*): ▼

BEEHIVE CHAPTER

Elder Carlos Asay of the Presidency of the LDS Church's Quorum of the Seventy was the featured speaker at a banquet during which members of the Beehive Chapter awarded three \$1,000 scholarships. Scholarship winners were Emily Andrus, Jacob Croft and Susan Farley.

"To give you an idea of how great these young people are," said Ted Demars, "one of the winners, Jacob Croft, requested that his scholarship be divided with the three runners-up — Lan Thi Pham, Virginia Redd and Rany Siv. So his \$1,000 award will now be four \$250 awards.

"We take off our hat to Jacob Croft, truly a pioneer of tomorrow!" ▼

JORDAN RIVER TEMPLE CHAPTER

Former Utah Governor Norm Bangerter was the keynote speaker during the Jordan River Temple

Chapter's "Tomorrow's Pioneers" banquet, during which four outstanding area teenagers were presented scholarships and plaques to honor their accomplishments and potential.

Whitney Deming, a paraplegic who has become an accomplished musician and student leader from Bingham High school, received a \$1,000.00 scholarship. A \$200.00 award was presented to Stephanie Barney, who has overcome cystic fibrosis to become an outstanding musician and member of the Jordan High School swimming team. Two hearing-impaired students, Heather Wilson and Val Wilson, were named runners-up.

According to chapter president Kenneth P. Rasmussen, the program so touched one anonymous member of the audience that he donated \$1,300.00 to bring Barney's award to \$500.00 and to provide a \$500.00 scholarship for both Heather and Val Wilson. ▼

SOUTH DAVIS CHAPTER

"Achieving the Impossible Dream" was the theme of South Davis Chapter's awards night, which featured an exhilarating address by a popular and talented pioneer descendant, George Wood Cannon.

Trisha Davis of Layton and Benjamin A. Baker of Kaysville each received \$1,000 scholarships from the chapter. Certificates of Honorable Mention were also awarded to Stacie Wright, Lamar Parkin Jr., David E. Hibbert, James Alma Hadley, Roberto Alercon, Debra Holmes, Andrea Hansen, Jeannette Treasure, Allyson Dibb, Christopher John Lyons, Mary Katherine Hartvigsen and Thomas Randall Gibbons.

Chapter president Ralph Cannon said it was extremely difficult to select scholarship winners from among so many extraordinary young people — worthy pioneers of tomorrow all. ▼

CHAPTER ETERNAL

Ezra Taft Benson, 94 of Whitney, Idaho.

Ernest R. Ekins, 91, of Ogden, Utah.

Nathan Hale Gardner, 87, of Logan, Utah.

Earl R. Steed, 75, of Ogden, Utah. ▼

CENTERVILLE CHAPTER

At press time everything was on schedule for the dedication of a new monument in Centerville's Founder's Park on July 4, 1994. It will be placed on a five-foot base made of cement, faced with stone, with plaques on all four sides. The plaques will contain a brief history of Centerville and the names of the town's pioneers, as well as the names of contributors to the monument.

According to Centerville Chapter members, every effort has been made to inform descendants of Centerville pioneers that they have the opportunity to have their ancestors honored on the monument. To this point, 25 pioneer names are being inscribed on the plaque.

The monument is being created by sculptor Dee Jay Bawden. ▼

TEMPLE CHAPTER

New officers have been elected recently in the Temple Chapter. They include: Duane

Brown, immediate past president; Bud Cahoon, president; Dale Markham, president-elect; Hugh Phillips, secretary-treasurer; J. Morris Richards, historian; and Lloyd Williams,

Edward Burgoyne and Lorenzo Lisonbee, directors. ▼

BRIGHAM YOUNG CHAPTER

The Brigham Young Chapter took advantage of their February dinner meeting to pay tribute to immediate past president Cliff Hinrichsen and his wife, Margaret. According to chapter president Jay M. Smith, Hinrichsen served ably despite health concerns. In fact, the meeting was the first the former president had been able to attend since October, when he underwent heart surgery. Chapter members saluted their former leader with a standing ovation. ▼

TEMPLE QUARRY CHAPTER

An escorted tour of the LDS Church's Missionary Training Center in

Provo by the Brazilian ambassador to the United States was the key to ending long visa delays for church missionaries going to that country, according to Conrad Burgoyne, guest speaker at the Temple Quarry Chapter's May dinner meeting.

Burgoyne, an employee of the church's transportation division, said scenes of all the young missionaries studying and learning languages, with their modest dress and demeanor, so impressed the ambassador that he asked, "What can I do to help?" Not long after, Burgoyne said, the visa-issuing headquarters for LDS missionaries bound for Brazil was moved to San Francisco — and the delays ended.

Burgoyne's brother, Ed, told of his travels with new

LDS Church President Howard W. Hunter. He said the prophet "loves to travel and mingle with the people." Burgoyne listed about 25 places throughout the world where he has accompanied President Hunter to regional conferences. He also told of traveling with President Spencer W. Kimball and President Gordon B. Hinckley, "neither of whom ever seemed to get tired." — Submitted by Golden A. Buchmiller

Congratulations to Clarence and Ida Foy, who will celebrate their 60th wedding anniversary July 9. Clarence is president of the Cotton Mission Chapter and is looking forward to the 1994 encampment in St. George Oct. 5-8. ▼

AND FINALLY . . .

We thank Merle Riley Fisher of Rexburg, Idaho, for this original poem entitled "Pioneer Reverie":

Amid the dark, dim,
gray frustration of despair

When death and hell
descended on Nauvoo

They seized new hope
and strength, God sent,

And with unfailing
faith faced life anew.

Then man combined
with God in wondrous plan

And out of sagebrush,
sand and sweat they made

An empire, glistening
'mid the mountain peaks,

In which their sacred

faith they laid.

And heaven smiled and
beckoned nations come

To this new haven in
the west

Where soul is free and
nature adds

To man's desire to live
his best.

A noble band — courageous,
strong and true —

Those valiant souls we
call "Pioneers;"

And when I muse and
memory takes me back

I thrill as reverently I
traverse the years.

Ah, yes, how sweet the
memories of the past!

How keen and bright

the colors of this reverie!

I look with awe and
admiration and respect

At days and deeds and
men that used to be.

Awake thyself!

Think not to languish
in a glorious past

Nor revel in achievement
of a bygone day.

Let not thy soul
become like inert clod

Expressionless and valueless — just clay.

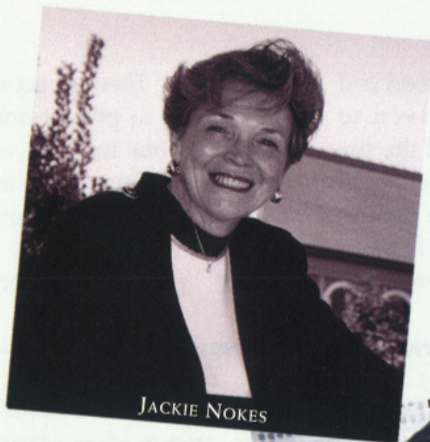
But rather stand and
face the gleaming dawn

Act with courage and
conviction bold

With Destiny "You"
have a rendezvous

And you must yet new
strengths unfold. ▼

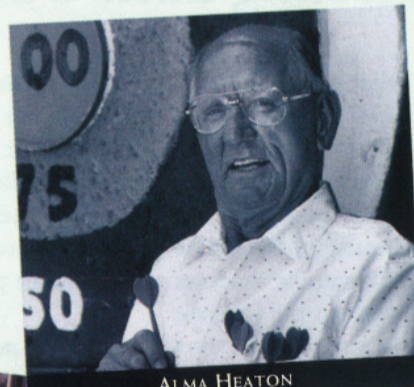
UTAH QUIET PIONEERS



JACKIE NOKES



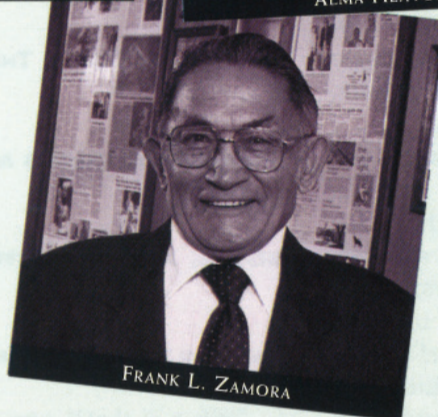
DELONE BRADFORD GLOVER



ALMA HEATON



DAVID LYNN BYTHEWAY



FRANK L. ZAMORA

The Days of '47 honors these people who invest their personal time and energy to bolster our quality of life. Like the pioneers who settled the Intermountain West, they work diligently, but without fanfare, to enhance individual lives and even entire communities. This year we honor these Utah Quiet Pioneers:

JACKIE NOKES

A veritable "chairwoman of the boards", Jackie has served on boards for the Utah Council on Economic Education, the Business Education Advisory, the Utah Opera Company, the University of Utah Fine Arts, the Salt Lake Convention and Visitors Bureau, the Make-A-Wish Foundation, and Utah Tomorrow. After 30 years at KSL, Jackie became director of the Division of Expositions for the Utah State Fair, striving to make the fair the finest in the nation.

DELONE BRADFORD GLOVER

Having already donated thousands of hours of her time to the Brigham City community, Delone's latest effort is directing the restoration of the Brigham City Depot. She organized Golden Spike celebrations and helped establish the Historical Site at Promontory, Utah. Delone has also been an American Red Cross volunteer for 40 years and has been on the Board of Directors for the Brigham City Museum.

ALMA HEATON

Known as the "Professor of Fun" at BYU, Alma's backyard is filled with swings, bouncing boards, trampolines, rubber ropes, zip-lines, and other games for guests to play. At a spry 80, Alma tours the state towing a trailer packed with games for entertaining at schools, churches, nursing homes, and other venues. Quick afoot, Alma has also taught thousands of people the steps of square, folk, and other dances.

DAVID LYNN BYTHEWAY

Recuperating from a kidney transplant operation, David used his time to solve a problem in language translation. Previously, a translator's speech has had to be processed by an engineer before the signal is sent out to the listener. David developed a box which

allows that signal to be fed directly to either a satellite, telephone line, or other destination, eliminating the need for engineers and such. His efforts are making the difficult art of communication that much easier.

FRANK L. ZAMORA

Making the lives of handicapped and disadvantaged people more rewarding and productive has been Frank's ambition. Frank was instrumental in creating the Eagles Guide Dogs for the Blind program in Utah, a program which has since been internationally adopted. For the past 24 years, Frank has chaired the Utah Guide Dogs for the Blind program, where 110 dogs have been placed with blind owners.



The Days Of '47



INTERMOUNTAIN HEALTH CARE



Protecting Each Other From Wolves

The legend is told of a ferocious pack of wolves that used to terrorize Mount Timpanogos. The leader of the pack was cunning, and taught the others how to hide in the shadows until it was too late for their prey to escape. After losing several braves to the wolves, the great Ute chief Red Eagle sent his finest warrior, Three Feathers, against the wolves.

"Destroy the leader," Red Eagle told Three Feathers, "and you destroy the pack."

Three Feathers acknowledged his understanding and was about to leave when the wise chief held up a hand. "One thing you lack," Red Eagle said. Then he pushed his youngest daughter, Shining Star, toward the brave. "You will take her with you. She will protect you."

The other braves laughed at the thought of the great Three Feathers being protected by a girl. But the warrior trusted Red Eagle, and so together with Shining Star he began the trek. They hunted all that day and late into the night, with Three Feathers leading the way and Shining Star trailing close behind. At last Three Feathers grew tired.

"You sleep," Shining Star told him. "I will build a fire."

Not far from where Three Feathers lay to rest, the leader of the pack plot-

ted with his brother wolves. "Soon the large one will sleep," he said hungrily. "We will dine well tonight."

Just then a mysterious red glow caught the attention of the pack.

aroma of charred wood and smoke. He crept, unseen, to within a few feet of the fire just as Shining Star placed another log on the flames, sending a shower of sparks in every direction. One

frightens us. Then we get so busy trying to protect ourselves and our turf that we forget how dependent we are upon each other for our survival.

But just as Three

WE LIVE IN A WORLD WHERE WOLVES ARE CONSTANTLY ON THE PROWL AROUND US —

WOLVES LIKE GREED, THOUGHTLESSNESS, SELFISHNESS AND PRIDE. WE'VE SEEN FAMILY

MEMBERS AND FRIENDS ATTACKED — AND IN SOME CASES, DEVoured — BY THESE FIERCE

BEASTS, AND IT FRIGHTENS US. THEN WE GET SO BUSY TRYING TO PROTECT OURSELVES

AND OUR TURF THAT WE FORGET HOW DEPENDENT WE ARE UPON EACH OTHER ...

"What is that?" one of the wolves asked. The leader sat quietly, studying the strange, flickering light that seemed to dance before Shining Star. The girl picked up a piece of wood and placed it in the fire. Quickly flames consumed the log as the fire grew in size and intensity.

"I don't know," the leader said. "But see how it eats the tree that is placed within it."

The other wolves were frightened by the sight. "We must leave here," they said.

"No," said the leader. "Wait. I will explore this thing."

As he inched closer to the fire he could feel its heat warming his fur. His nose picked up the unusual

glowing ember landed squarely between the eyes of the leader, burning through his fur. The wolf howled in pain, which awakened Three Feathers. The Ute's quick reflexes and sure aim brought the wolf's suffering to a sudden end. Frightened, the rest of the pack ran as fast and as far as they could go, never to torment Red Eagle's tribe again.

Most of us can relate to that legend. We live in a world where wolves are constantly on the prowl around us — wolves like Greed, Thoughtlessness, Selfishness and Pride. We've seen family members and friends attacked — and in some cases, devoured — by these fierce beasts, and it

Feathers and Shining Star each would have been in serious trouble without the other, everyone on this planet is linked in our ongoing search for happiness and peace. While it's true that we sometimes get in each other's way, you can't get around the simple fact that we need each other. None of us is as strong or as capable or as complete as all of us. And so it stands to reason that the sooner we figure out how to get along with each other — individually and collectively — the sooner we'll all find that happiness and peace we seek.

Not to mention safety. You know — from those wolves. ▼

Lorine Higbee and an Indian Named Pickett

By Wesley P. Larsen

Edwin R. Lamb and his brother, Brigham, were called at the October 1861 General Conference of The Church of Jesus Christ of Latter-day Saints to settle southern Utah. Their families had scarcely established home sites along the Virgin River in the new village of Pocketville (later called Virgin) that December when the rain began falling and continued for the proverbial 40 days and 40 nights.

Just as the ground supporting the settlement threatened to let loose and go swirling down the river like soapsuds down a drain, Mrs. Lamb went into labor. Edwin had not had time to build a cabin, and so he and his wife were living in their wagon box. Fighting desperately against the raging storm and flood, neighbors lifted the submerging wagon box to higher ground and covered it with quilts and canvas. Out of such travail was born Lorine Lamb.

Lorine's father and uncle were sent to operate a shingle mill on Pine Valley Mountain, about 20 miles from Pocketville. By the time she was 9 years old Lorine was employed at the mill, as was her elder sister. Both girls could work as hard and as efficiently as any man. The Lambs remained at the mill for three years, and then they moved to Toquerville to fabricate barrels and kegs.

When barely out of her teens, Lorine Lamb became the bride of Robert Higbee. In her own words she tells the following experience:

"The Indians near us were the Piutes. The government or someone sent presents of blankets and other necessities in order to establish friendly relations between them and the whites. I remember Augustus Hardy, John Pierce and others coming to treat with the Indians, and how the Indians would gather to receive the gifts. I remember wishing they would give us some of the nice blankets.

"It was in 1885 that my husband, myself and our 2-year-old son, Edwin, went to the Nail (Naegle) Ranch on Buckskin Mountain to assist in caring for a ranch belonging to George Naegle, whose wife was my sister-in-law. It was while George was on a mission to Germany.

"While there Mr. Higbee and his brother Isaac, who had charge of the work, hired an Indian to work at chopping wood. They were to pay him a gun for thirty days work.

"The Indian had a wife named Jennie, a nice little squaw. The Indian's name was Pickett. He worked good for a while then he would go off with the other Indians and neglected his work.

"One day Isaac went to Toquerville for supplies. We had let the Indian have our only gun. We had a six-gun but no cartridges and the

Indian knew it. So the Indian went away. When he came back he went to chopping wood and Mr. Higbee went out to talk to him about leaving. Mr. Higbee had his 2-year-old boy with him. The Indian got mad as soon as he commenced talking. So Mr. Higbee told him he would take the gun away from him. At those words the Indian swung the ax around and threw it at Mr. Higbee, who dodged the ax and it fell at the feet of the little boy almost cutting his feet.

"Seeing the danger I jumped and ran to them. The Indian then ran to his tent with Mr. Higbee after him. Mr. Higbee knew if he got to the tent where the gun was he would probably shoot us all.

"Just back of the tent between us and the tent was a fallen tree. The Indian got into the tent and got the gun and met Mr. Higbee at the entrance. Seeing the advantage the Indian had I climbed over the felled tree and under the tent, just as the Indian threw the cartridge into the gun and leveled it at my husband.

"I knocked the gun into the air and with the aid of the squaw twisted it out of his hands saving Mr. Higbee's life perhaps all our lives. That night the Indian came to our cabin with one who could speak English and told us unless we left the mountain they would kill, burn and scalp all of us. The next days and two nights we expected

violence every minute, then the third morning Isaac came with supplies and cartridges for our gun.

"On the third morning here came twelve Indians. Our horses were saddled in front of the house and the men put on their guns and went out as the Indians came up.

"They stopped a little distance and sent one Indian to talk to Isaac. They decided to let me and Jennie the squaw each tell the story before they decided what to do. So we did and our stories agreed. The Indian claimed he did not load the gun but I saw him, and the squaw said she did, too. After that the Indians said Mr. Higbee was not to blame but they let the Indian keep the gun and he never finished the work. One old Indian called One Eye who was feared by all whites and who had been in the Mountain Meadows Massacre still wanted to make trouble but they finally went away. I think they were afraid when they found us well armed."

Lorine Lamb Higbee lived well into her nineties and left a legacy of long and active association with the LDS Relief Society, the Daughters of Utah Pioneers, the Red Cross and eight years as Toquerville's postmaster. ▼

(Wesley P. Larsen is a member of the Hurricane Chapter of the Sons of Utah Pioneers.)

Brothers and Sisters in Principle

While plural marriage presented a wide variety of lifestyle challenges to many who lived it, George Lionel Farrell and his four wives enjoyed an unusually close and satisfying relationship. Rather than four separate families, the Farrell family functioned as one large family, and George and his wives could often be seen enjoying an evening stroll together through the streets of Smithfield, Utah.

On one such occasion a federal marshall happened to be passing through town. Since laws against "cohabitation" had been passed and were being strictly enforced, it was rare to see such open displays of familial togetherness among those living "the principle." Still, the marshall felt it was his duty to make inquiries.

"Excuse me, sir," the marshall said, "but those females wouldn't be your wives, would they?"

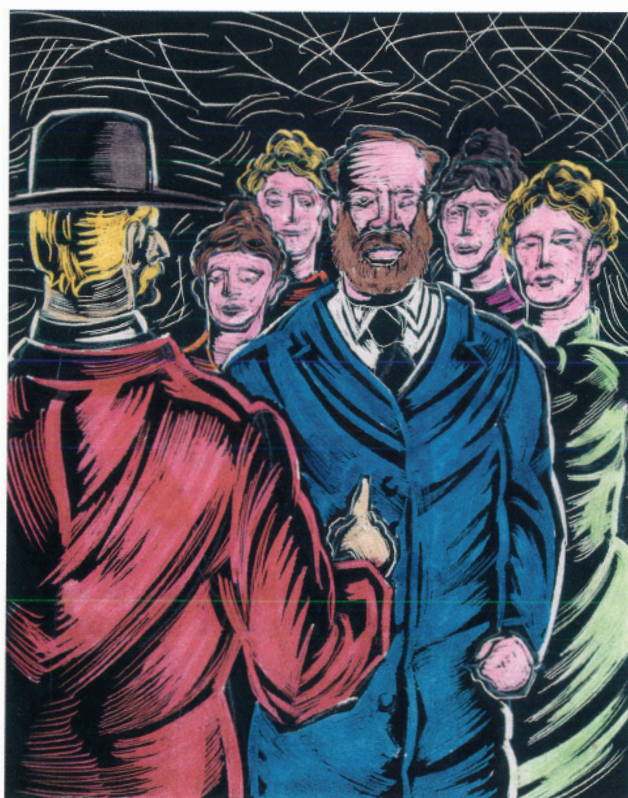
Farrell paused only a moment before responding with an answer he firmly believed to be gospel truth: "Sir, I walk every evening through these streets with these wonderful women who are in fact my sisters!"

The "sisters" smiled and nodded their agreement to the marshall, who assumed they must be speaking the truth since he was sure no polygamist would dare to be so blatant in his disregard for the law. So he left

Brother Farrell and the four sisters Farrell to finish their walk together and continued his search for polygamists in hiding. ▼

— Submitted by Carol Cliff of Salt Lake City

Thomas L. Kane to take the post, but Kane declined. So Brigham addressed the subject during a Sunday meeting in the Bowery the day before the scheduled election.



There have probably been more eloquent political endorsement speeches than the one Brigham Young made in behalf of Dr. John Bernhisel in 1857. But none was ever more effective.

Bernhisel had already served several two-year terms as the territory's delegate to Congress, and had done an adequate-if-not-spectacular job. Brigham had tried to persuade

"Brother Bernhisel, brethren, has done well enough in Congress, though nobody's of much use there," the LDS Church leader said. "And if it's worthwhile to send anybody to Washington, I guess we might as well send him back; if he can't do us any good, he won't do us any harm. So all of you that are in favor of sending Brother Bernhisel back, will

please rise."

According to the *Sacramento Daily Union*, "the whole audience arose." ▼

— From *Brigham Young: American Moses* by Leonard J. Arrington.

Hans Jasperson met Marinda Epton in Goshen, Utah, in April, 1864. They only had a few opportunities to speak to each other before he left on a mission to the Missouri River, where he would drive oxen for immigrants. Six months later he returned.

"She hadn't heard a word from me or me from her for six months," Jasperson wrote in his personal history. "I asked her if she had found anybody that she would rather have than me if so she was at liberty. She answered that she had not. I said I had not either so the sooner she could get ready to get married would suit me the best. She said she would get ready as soon as possible."

They were married in Goshen on Nov. 5, 1864. ▼

— Submitted by Merrill J. Nelson, Oquirrh Mountain Chapter

INSIDE BACK COVER

"Antelope Island"

by Enoch Perry

Oil on Canvas

Courtesy Museum of Church History and Art





I Live in Harmony with My Franklin Day Planner®

As an architect, I deal each day in scale, tone, rhythm, and balance. My career is important to me, and so is my music. That's why I use the Franklin Day Planner.

Used in concert with the principles of the Franklin *Personal Productivity Seminar*, the Franklin Day Planner helps me determine my values and achieve my goals through daily time management.



For once I have a layout for life. I'm more effective on the job, which leaves me more time to fine-tune other interests, like my saxophone.

If you're looking for more harmony

and balance in your own life, look into the Franklin Day Planner. It's the one planning instrument that helps me hit the right notes at work, home, and play.

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